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can make it realized. Who can kill the most people? That is its gory essence. Each one of those killed is bound by hundreds of connecting ties to others, who, not killed, live to suffer. To die for a friend is noble, to die in saving the life of one's country is called nobler, but when posterity judges a war to have been needless, then the personal sacrifice is more keenly regretted. To save one's own country by destroying the country of some one else does not testify to the nobility of reason. Terrible suffering has been inflicted upon others under the narrow name of patriotism.

It is assumed that there is no other way than war in which to attain an end, and yet already history shows that other ways could have been devised if the leaders of a nation had been as controlled in public life as each one is expected to be in private life. When diplomacy and arbitration have their "Battle Hymns," then we shall begin to realize that any war is an insult to human intelligence and a virtual denial that God exists. Surely man knows little of divine patience.

Some of us well remember the bitter pain of the Civil War in the contumely that was called down upon the few men who stood firm to their principles, that even that war was wrong because all war is wrong. Coward and traitor were the words hurled at those few who abode by the principles, which, carefully thought out in time of peace, were strengthened by the individual suffering witnessed at home and in the army. All because both North and South were sure that each was in the right. Now the North acknowledges that the South, at least, thought it was in the right. Oh, the mockery of such acknowledgment! If the North, thirty years ago, could have believed that other ways than those of war could have been found to preserve the Union! Alas! only when the heat of politics has subsided into history is the futility of each special war recognized. The fallacy which underlies the justification of any war, falls as bitter sarcasm upon those who promoted it. Alas again! there is nothing so contagious as enthusiasm, so brilliant as military success, so hollow as national military glory!

The nation exists only as the individual exists. What is wrong as a duel is wrong as a battle. Numbers do not alter the application of right and wrong.

IS MAN A CREATURE OF PEACE?

BY J. W. VANKIRK,

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This question cannot be fully answered by the record of human history. Upon the whole there have been more declarations of war issued for a selfish, ambitious purpose than treaties of peace agreed to for the purpose of mutual advantage. There has been more of the spirit of determination on the part of one nation, race or strong individuality to subdue another because they could, than of a turning of superior ability and advantages toward the prosperity of a less favored. Man's uncultured, misdirected, selfish nature has been more of a controlling factor in human history than that of self-sacrifice for the welfare of another. In short, man has loved himself more than he has loved his neighbor. Now it is true that man has not always regarded his neighbor's interests and that he has not always lived in harmonious relations with

him. Notwithstanding this, it may turn out that man has not yet been at his best, nor acted according to his highest privileges nor attained unto his greatest possibilities.

The peace of humanity rests upon several considerations.

First, The peace of man rests upon the possibility of his being able to think on that which is of equal interest to all. He must be able to grasp the trend of current thought. While he may not have the mental ability technically to see into the various phases of human interests, he can grasp the content of great issues. Although all men cannot lead, they must be able to follow when great interests are at stake. The great interests of humanity demand the possession of the common intelligence. Men must be able to think the same thoughts and come to the same conclusion.

One of the great gulfs between men is that of difference of opinion on the great issues of life. If men are ever to live in harmonious union they must think in harmony. This great intellectual gulf must be spanned by a common thought before nations can meet each other out on a peaceful sea to establish harmonious relations. Nations must see that international relations are the same as interstate relations, and that a peaceful sea is the only water over which a nation's interests can safely sail.

Second, In order that man may peacefully, justly and harmoniously utilize the material things of life, the same economics must constitute the basis of his industrial interests. The price of commercial products must be regulated by their value in the market rather than by the one who produces them. Labor, the actual thing done, is to be paid the same who ever does it. Every man has an inalienable right to himself and until this is recognized that part of humanity suffering the injustice may be expected to demand greater consideration.

Third, The peace of humanity depends upon a common interest and a common good. If the interests of one man or body of men, are not wrapped up in the interests of another, or if one's good is not a part of the common good there is no peace for man. For opposing interests can never become harmonized. The harmony of nations demands the same moral obligations. If the great drama of life is to be a common play, it must be acted upon the one moral stage with one moral end in view. Each nation must play its part with as high a moral reference to another as to itself and with a view to the common good. The peace of an Englishman with a Chinaman involves one moral law for both. The distinctions of race and nationality are not considerations which admit of drawing moral distinctions among men. It is true that nations and races have a peculiar function in the organic unity of humanity and form different chapters in the history of the race, but the same moral vitality and the same ethical content give life and moral direction to all.

Fourth, There is one central fact of human nature which gives a foundation for peaceful relations among men; namely, the common brotherhood of the race. This relation is not a physical but a spiritual thing. All men are not bone of the same bone and flesh of the same flesh, but they are all images of the one God, their spiritual Father. Having the same moral blood is far more significant than the same racial principle of life. We are brothers in a special creative sense. In our highest spiritual nature and in the most significant purpose of our lives

we are the offspring of a special creative Providence. We are brothers in the high sense of having a special work to do in the moral and spiritual outcome of humanity as a whole. We each are a factor in the moral economy of the universe, which economy, according to the purpose of God is the highest good of all.

Fifth, Peace among men depends upon whether or not each individual can be at peace with himself, which is in reality peace with God. Self-respect, self-adjustment to the Father of spirits is a prerequisite to harmony with spiritual brethren. If God will reconcile us to himself, then the starting point of our peace with others is made. As we are at peace with ourselves we become at peace with those around us.

These considerations lead to the affirmative answer as to whether man is a creature of peace. The fact that men are spiritually related as co-workers in a great racial plan, which is none other than the purpose of God who has but one common object in all created individualities, makes man a creature of harmonious and peaceful relations.

The common goal of human attainments is the good of all. And this is not necessarily reached by the edge of the sword, the death or subjugation of one part of humanity by another, but rather in the councils of the wise sitting as brethren, with the conviction that peace is the one thing desired and that peace is the means of attaining this end. How well could humanity adjust itself, if it were to recognize that to reason together for each other's interests is the highway to one's own interest and the welfare of all!

Could we think for a moment that the Creator would make the material things of the universe to exist in harmonious relations and create high intelligences to live in discord? No. Whatever man may have done and however much he may have walked in darkness, his ways are being corrected and he is moving toward a peaceful goal. Our better understanding of the nature of things, the purposes of life, and of the Gospel of Peace point to the time when men and nations will sit in one Universal Peace Congress, to counsel as brethren as to the principles of harmony with God and peace among themselves.

The Committee of the International Peace Bureau, of Berne, have issued the following appeals to teachers and to university students. We are glad to lay them before the readers of the *ADVOCATE*, and hope they may be widely copied into other journals, especially into those dealing with educational questions.

INTERNATIONAL PEACE BUREAU,
BERNE, SWITZERLAND, May 12, 1892.

AN APPEAL TO TEACHERS.

The task resting upon those charged with the education of youth is at the same time sublime in its moral grandeur and full of serious responsibility. It is you who are training future generations, and it is you that future generations will remember, in their prosperity or in their adversity, blessing you or attributing to you their misfortunes.

The impressions made upon children are deep and lasting; you may by your teachings as well as by the feelings which you cause to germinate in young hearts predispose your pupils to benevolence towards all, to justice, to humanity, as, on the other hand, to selfishness, to the habit of domineering, and to brutal passions.

Permit us then to address ourselves to you, in the name of those who are seeking peace by means of international arbitration, that we may lay before you the resolutions passed, on the subject of primary and secondary instruction, by the Universal Peace Congresses, held at Paris in 1889, at London, in 1890, and at Rome in 1891.

"The Congress believes that war is often presented to young people under a false light, and desires to call the attention of teachers to their influence and consequently to their responsibility in this matter. It implores them to teach their pupils to honor peaceful deeds and those who have wrought them, and to set forth, in their true colors, the losses and misfortunes caused by wars, whether successful or disastrous.

It recommends also to parents to consider seriously what sort of an education ought to be given to their children on this subject, and persuaded that the stories and sports of early life make a profound impression on the minds of children, it begs of parents to be extremely careful in this respect.

The Congress protests against the employment of military exercises given as physical exercises in the schools, and proposes the formation of life-saving brigades instead of those having a quasi-military character; and it insists upon the utility of getting the Examining Boards whose duty it is to prepare the questions for examinations to feel the necessity of directing the minds of children to the principles of peace.

The Congress, convinced that one of the most efficacious means of disseminating ideas of humanity, fraternity and peace is to inculcate these ideas in the minds of the rising generation by instruction in the schools, decides:

1. To make an appeal to primary school teachers as well as to instructors in the secondary schools, inviting them to teach their pupils the principles of human solidarity, of arbitration and of peace, and in this way to become the real expounders of modern pedagogy.

2. To invite the Peace Societies to disseminate these principles among teachers and pupils, by using all the means in their power.

3. To address petitions to Ministers of Public Instruction in the different countries, to ask them to add, in the courses of instruction in the Normal Schools and in the programs of entrance examinations for the primary schools, in addition to the notion of love of country, that of human brotherhood; and to disseminate instruction among the people by means of public lectures whose principal aim shall be the moral elevation of individuals.

4. To ask, furthermore, the Ministers of Public Instruction to make it a point, in special instruction to be given to school teachers, to insist upon these pedagogical reforms and to recommend to them to teach their pupils the practical application of the principles of arbitration.

5. To recommend also to these Ministers that in the courses of moral instruction in the secondary schools the duties of humanity and fraternity be developed as much